

# CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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## CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psalm cxxxiii. 1.

1. Why is it both good and pleasant for brethren to dwell together in unity?

2. Why should we contribute all within our power to preserve unity or harmony among brethren?

3. Point out the manner to be observed, in order to preserve that unity.

We proceed to consider, why it is good and pleasant for brethren to dwell together in unity; both in relation to society generally, and to that community, to which we, in a religious point of view, belong.

1. It is good because it contributes in an eminent degree, to our quietude and happiness. Without it, it is impossible that we should be truly happy. And it is pleasant, because it is one evidence that we are under the influence of that wisdom, which is without partiality and without hypocrisy; and of that celestial charity, which worketh no ill to its neighbor, but covereth a multitude of sins, and creates a variety of pleasing emotions. Where unity or harmony smiles sweetly around; there you will find the abode of happiness, the dwelling of peace. How beautiful is the dwelling sacred to harmony, where hearts beat in perfect unison with each other, and each gently rising bosom is the seat of innocence, virtue, and the purest friendship.

2. If we dwell together in unity, this will lead us to render each other, every needed assistance within our power, both in prosperity and in adversity, to exchange those offices of kindness, which, in our present situation, are so essentially necessary to our happiness.

3. Because it proves, that they have a care for each other's feelings and interest, that they cherish towards each other, a love that is stronger than death, which many waters cannot quench, nor floods drown. It proves that they are mutually engaged in promoting each other's happiness. What scene can be more engaging and beautiful, than to behold a society of brothers and sisters united to advance each other's happiness; shielding each other's reputation from the pestiferous breath of slander, guarding each other's feelings as most sacred, and with more than virgin tenderness, wiping from each other's eye the tear of grief.

4. Because it tends to the upbuilding of that cause in which they may be engaged. It is indeed pleasant to behold brethren, in a special manner of a religious society, mutually engaged in advancing a cause in which all that is most dear to them is so

deeply concerned—a cause which has for its object the most lasting good of human society, the reconciliation of a world to God, and the advancement of his glory.

5. Because where harmony reigns, fell discord can never come.

Animosity, bigotry, and malevolence, hide their deformed heads beneath a veil of impervious darkness, while benevolence and charity erect their fair and lovely standard.

6. Because it in some degree resembles the society of the blest on high, where celestial harmony and immortal goodness, reign predominant. If it be pleasant to behold a family, a religious society, a neighborhood, a community dwelling together in unity; what must it be to behold a universe perfectly harmonious? O how sublime the thought; how grand the view! This you shall ere long see, for "God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

II. Why should we contribute all within our power to preserve unity or harmony among brethren?

1. Because the law of nature, of reason, and of God, bind us to do all the good we can, as we have opportunity. We were formed for society, upon which we are dependent for a great share of our felicity, which cannot exist without a mutual interchange of good offices. We were destined by him who made us, to be pilgrims and sojourners together, that we may render light and easy the heaviest burdens of life. To render each other happy, mutually to benefit and assist each other, mutually to participate in the blessings of bounteous heaven, and to glorify God, is the great end of life.

2. Because it promotes the order, safety, respectability, and peace of society, where unity pervades the hearts of brethren, the rankling of ill will is not known, all is peaceable, tranquil and pleasant. But should fell discord, that hidra, that monster with many heads, that *elder born of hell!* establish its accursed empire in the hearts of brethren, adieu at once to all order, safety, respectability and peace of society. Irregularity, tumult and confusion, would take the place of order; danger, fear, care and suspicion, the place of safety; meanness and contemptibleness, the place of respectability; the utmost anxiety, terror and alarm, the place of peace; misanthropy, the place of love; and a jealousy, as cruel as the grave, and as cold as a world of eternal ice, would chill every warm emotion of the heart.

3. Because harmony is the strength and support of all societies, especially of a religious society. If brethren dwell together in unity, in vain may slander send forth its keen invenomed glances like flashes of lightning from a gloomy sky; in vain may their enemies attempt their ruin, for like a rock in the ocean, which bids defiance to its mighty billows, they will remain immovable—like the lofty pyramid, which bids defiance to a thousand whirlwinds; the shafts of enmity will fall harmless at their feet.

4. Because, if we wish well to the rising generation, which we doubtless do, it is our duty to perpetuate unity or harmony, and by the force of example to teach them its vast importance and utility. If we wish the young and rising generation to be united in supporting those civil and religious institutions, which are so deserving of our attention; if we wish to have them love, prize, and guard the union of society; if we wish to have harmony reign in their families and neighbourhoods; if we wish the

"Union of our states in rapture to run,  
Till nature shall freeze at the death of the sun," then, by example, as well as by precept, let us contribute all we can to the spread of harmony amongst brethren. Let us be active, zealous and faithful.

III. The manner to be observed, in order to preserve unity or harmony amongst brethren.

1. Speak evil of no man. Never give the tongue, that little member, which boasteth great things, too great a latitude: for the "tongue is a fire, a world of iniquity, it setteth on fire the whole course of nature, and it is set on fire of hell!" Never let that little mischievous member be employed in traducing a brother's character.

2. Never censure a brother for differing with you in sentiment, or for not having just the same notion of things generally.

"Who with another's eye can read,  
Or worship by another's creed?"

Peradventure he may be as honest in his belief, as you are in yours. If you wish to enjoy your sentiments unmolested, and to worship God agreeably to your own conscience, give your brother the same privilege.

3. Never seek to expose the foibles of a brother, but to palliate them. Cast the mantle of charity over the faults of erring brethren in nature, and condemn not to infamy and disgrace, for that of which we ourselves are liable to be guilty. And if it should so happen, that with a beam in our own eye, we should chance to behold a mote in our brother's, let us not be anxious to make every other person behold it too; lest it should be said to us—"And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

4. Never seek to revenge the injuries of a brother; but to forgive them. It is far better to forgive, than to revenge.

5. Strive to promote the happiness of your brethren, as well as your own. In all your conduct with your brethren, manifest that you have a care for their reputation, that you esteem their interest and wish their peace. Visit them when sick, rejoice with them in the day of prosperity, and mourn with them in the day of adversity. When misfortunes assail them, contribute liberally to their relief, so far as you can do it, without injury to yourself or family.

Do unto others as ye would that others should do unto you; and enjoy the life that was made for man.

Z. F.

FOR THE CHRISTIAN TELESCOPE.

# NO. 1.—CALVINISM DISPROVED!

To the Editors of the Boston Recorder and Telegraph.

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." *Phillipians ii. 10, 11.*

The above title is taken in opposition to a piece over the signature P—in the "Boston Recorder and Telegraph," of the 6th ult. which is headed with these words—"Universalism disproved, by a new process of reasoning." We would inform you, Messrs. Editors of the above named paper, that, though the writer P— may think and conclude with yourselves, he has availed himself of "a new process of reasoning;" yet, we think he has been quite unfortunate in his conclusions, in *disproving Universalism* by it. We shall now attempt to investigate this "new process," and see whether it will admit of being considered an improvement. We shall divide our subject into three parts, and first, consider P's remarks on *pardon*, after making some introductory observations. *Secondly—Disprove Calvinism* by St. Paul's words which heads this communication; and *thirdly*, make some criticisms on P's statement in regard to the Universalists.

1st.—It is an undeniable fact, that all the writers in your paper, in opposition to Universalism, from first to last, and we have taken particular pains in perusing and weighing well all that has been published in it, are either ignorant of the sentiment they so violently set at nought, or indulge themselves in wilful misrepresentations.—One or the other, or both, is true. Which it may be, we do not pretend to decide. But, of one thing we are confident, that with all your "new processes of reasoning," your writer or writers will never be able to make *falsehood*, truth; nor *truth*, falsehood—neither will his "new process of reasoning" ever convince any *well informed* Universalist of the falsity of his doctrine. You may "catch at straws like a drowning man;" you may try to overthrow, in your exalted and self-sufficient opinions, "*error and heresy*;" you may pretend to mourn, "and make many sorrowful lamentations;" but, what will all this "solemn trifling" benefit your cause or do towards *crushing* your much "*despised*" tenet; so long as not one single writer, ancient or modern, of your denomination, *ever did*, and we presume to say, *never will disprove* the fundamental doctrine of the Bible, which contains no other articles of faith but genuine Universalism! We make this assertion without any fear of contradiction, as being perfectly conscious that we can maintain and hold our ground, in case we are disputed, because we regard the *true interpretation* of the word of God to be our eternal standard of truth, rather than the partial, contracted, and futile illustrations of orthodoxy.

Your writer's ground-work, in attempting to disprove Universalism, is taken from *Isaiah lv. 7.* The prophet says, "Let the wicked forsake his way, and

the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." P's remarks relate principally to the subject of "pardon." It seems to him, that, if *all* should repent, all would be *pardoned*. But all those who do not repent, of themselves, in this life, *will not be pardoned*, and then, "by a new process of reasoning," of course, *all will not be saved*. Here is the sum and substance of this man's new fabricating system—and what does it amount to, when weighed in the balance of truth?—why, we humbly think, it is *found wanting*! We presume to say, if we should ask this humble but mistaken teacher, if *he*, or any other person, could do any thing to *merit* salvation—he would answer, no doubt, immediately, in the negative—as we do not expect that he embraces the Arminian doctrine in full; but, certainly, does in part. Then ask him *how*, or in *what* manner are we to obtain our salvation? The common reply is, with such reasoners, that it is by the *free grace* or *merits* of Christ. Now, according to this scheme, what does all this man's reasoning prove, about *pardon*? Why nothing, according to the great plan of redemption, as pointed out and laid down in the Bible. It says in *Isaiah liii. 6.*—"All we like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him (Christ) the iniquity of us all." It says also, in the 5th verse preceding—"and with his stripes we are *healed*." In *I. Tim. ii. 6.* "Christ gave himself a ransom for all (*panton*) to be testified in due time." In *Heb. ii. 9.* it says, "that he," i. e. Christ, "by the *grace* of God, should taste death for every (*pantos*) man." See also *I. John ii. 1, 2.* "And if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous: And he is the propitiation for our sins; and not for ours only, but also for the sins of the *whole world*." Christ said, without any reserve, in *St. John xii. 32.* "And I, if I be lifted up from the earth, will draw all (*pantas*) men unto me." The foregoing passages, "and a hundred more might have been cited," to shew how far and to what extent Christ's mission, here on earth, is to be understood. Your writer's text in *Isa. lv. 7.* we understand according to the import of sacred writ just quoted, and consider it of as much vital importance to the Christian, as any other part of divine truth; and do not wish, in the least degree, to add to nor diminish it. The term "*pardon*" we consider to be understood in as *extensive* a sense, as salvation, or creation. Scripture is the best interpreter of scripture; and every part ought to be critically viewed and calmly digested in such a manner, as to agree and consistently harmonize with another.

Again, if *free grace* be bestowed upon fallen man, by God, for his salvation, (we say, *free* and *unconditional grace*,) what can man *do*, of himself, towards *repenting*, any more than he could about his own *creation*? Is repentance *prior* to God's *free grace*? Can man *repent* before *grace* is given him? Certainly not. For if *free grace* be *withholden*, can he repent? If *free grace* be *given*, will he not repent? Or, who will deny, if *free grace* be given to *all*, will not *all* repent, as well as a *part*? St. Paul says, in *Rom. xi. 29 and 32.*—"For the gifts and callings of

God are without repentance." "For God hath concluded *all*," (*pantas*, both Jews and Gentiles,) "in unbelief, that he might have *mercy* upon *all*," (*pantas*.)

Why do people hold to *free grace*, and yet contend right to the contrary, that *every one* must repent of himself, or else they will be *eternally miserable* in a future state? According to this reasoning, and many there are who contend in this way, God's *free grace* is given *only* on conditions! Here is the stumbling-block of orthodoxy, and there never has appeared one writer who has ever removed it—for, how in the name of wonder, can any thing be *free*, and yet be encumbered with conditions? Any thing that is *freely* given, need not be taxed with conditions, for God *creates freely*, and he *saves* with the same power and *freedom*! Therefore, your writer's "new process of reasoning" in disproving Universalism, has not the least appearance of answering such a desired object. He stumbles at the very threshold of his subject.—We will conclude this part of our subject, with *Eph. ii. 8, 9, 10.*—"For by *grace* are ye saved through faith, and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Our second part, *Calvinism Disproved*, to be considered in our next.

R. C\*\*\*

Middleboro', Feb. 6, 1826.

FOR THE CHRISTIAN TELESCOPE.  
ARMINIANISM.

Among the many views which sectarian interest has given rise to, there is none perhaps more vague and contradictory, and at the same time more favourably looked upon at the present day, than that which stands at the head of this article. This doctrine took its rise in the sixteenth century, from the writings of one *Arminius*, an eminent scholar and learned professor of divinity in the University at Leyden. His opinions seem to have arisen in a dislike to those of *Calvin*, who preceded him but a few years, and who taught the now favorite doctrine of original sin, and of election and reprobation. In opposition to which *Arminius* taught that the final destiny of mankind, *individually*, to endless misery and eternal happiness was *not fixed by any immutable decree* in the mind of Jehovah, but that he had determined to bestow eternal happiness upon those whom he foresaw should persevere in the faith to the end, as a *reward* of their obedience; and in the same manner endless misery upon those who should *resist* the influence of the holy spirit and remain finally impenitent, rejecting the conditions of redemption as they were *pretended* to be set forth in the gospel.

2dly. *Calvin* taught that Christ by his death made an atonement or satisfaction only for the sins of those who were elected to salvation, while *Arminius* contended that he made a full and entire satisfaction for the sins of all mankind; but denied that any could derive benefit therefrom who were not partakers of the divine spirit, or who did not freely embrace him as the Saviour of the world. The

3d tenet of *Calvin* was original sin and total depravity; which *Arminius* denied so far as regarded



its coming or descending from Adam, but contended that Adam's sin entailed upon the human family natural evil and mortality, thus transforming man in effect from an *incorruptible being* to a creature subject to *disease and death*.

4th. Arminius rejected the idea of irresistible grace in the salvation of sinners; and 5th and lastly, contended that those who were partakers of the divine spirit and had embraced Christ as the true Saviour of the world, were not freed from the temptations of the world, the flesh and the devil, but were liable like others without the exercise of a due degree of vigilance of falling from the faith, and losing (as it was termed) their state of grace.

These seem to have been the principal tenets for which Arminius contended, and are now generally received as the true doctrine of the bible by a great part of the christian world.

In the 1st particular, Calvin held the idea of God's having foreseen the actions of mankind individually, and of having discerned by his omniscience the result of their actions whether good or bad, from which knowledge he formed his determination respecting their destiny individually; dooming this to endless misery as the demerit of his crimes, and that to endless happiness as the reward of his obedience. But here some difficulties seem to have arisen in the mind of *Arminius*, who could not entertain an idea so derogatory to the character of Jehovah, as the supposition that he had determined the destiny of some individuals of the human race to endless misery before they existed, as such a supposition involved the certainty of his having formed them for the express purpose of dooming them to such a state; for the fact of his foreseeing the result of their actions, could have arisen only in the certainty of his having determined them. To relieve himself therefore from this difficulty, he supposed that the actions of men were not known to Jehovah, and that he had determined no farther respecting them than that the obedient, or those who persevered to the end, (that is the end of their lives) in the way of well doing, should receive a crown of immortality and glory, while those who should remain finally impenitent should receive, as the demerit of their crimes, endless death and damnation. This supposition it will be perceived places the happiness of every individual within his own reach, making man in fact a *free moral being*, and not an *agent*, as an *agent* is merely a person deputed to execute certain *fixed and known purposes*. Now, although Calvinism, that nursing of pride, superstition and arrogance, is in many particulars preposterous and absurd, yet it is to be feared that this doctrine although at that time considered as obviating the difficulties in that, if duly examined, will appear equally so to the careful and candid observer. How absurd the idea, that an omniscient God should be so ignorant of his own designs as to create a universe of intelligent creatures, at random, without ever knowing what their existence would produce—How vain must be the glory of God which is placed upon the mere will of a subordinate creature—And how puerile and senseless must be that mind, which could suffer itself to be swayed and governed by the mere momentary caprice of a nurs-

ling of clay? To my mind the doctrine of Calvin appears the most rational; for although the character of God is hereby branded with the horrid attributes of a demon, yet in his plans there appears some little design, and instead of placing his glory in the hands of mortals, he has the stability to fix the destiny of each and every individual of their number, and *that too* without the least regard to their *efforts, desires or merits*. But *Arminius* seems like most reformers to have been so zealous in correcting the abuses of others as to disregard or overlook the consequences of his own opinions. Thus, in order to make the justice of God the more apparent in dooming the sinner to endless woe, he considered it necessary to make man a free moral being, who should have the entire control of his actions, wishes and passions, and who could believe or disbelieve a truth or falsehood at pleasure, without regard to evidence or plausibility. But had he paused a moment, he would have rejected this idea as vague and contradictory, for the evidence was before him; the very reason why he rejected Calvinism was the weight which contradictory evidence had upon his mind, he rejected it because he believed it improbable or perhaps absurd. He no doubt would have been much enraged and entertained but a poor opinion of the candour and justice of his Sovereign had he doomed him to the stake and the faggot for *not believing implicitly* the tenets of *Calvin*, against which his mind revolted; yet he has no hesitation in imputing the same conduct to God. He unhesitatingly passes sentence upon the conduct of his fellows, and considers that God would act justly in dooming them to endless misery for not believing that which they could not understand, or for rejecting that which they considered vague and unmeaning. Such, reader, was the doctrine of *Arminius*: How poor indeed, when actions which would have rendered an *earthly prince detestable* to his subjects, are readily imputed to the *Almighty*, and considered as the *brightest ornament of his character*!

#### REPLY TO THE INQUIRIES OF "I. G."

(CONTINUED FROM PAGE 121.)

According to promise, we proceed to offer some remarks upon Heb. x. 26, 27. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

To those who are disposed to exercise their reason in pursuing the chain of the apostle's argument, this portion of scripture will not be difficult of interpretation: But without any regard to its connexion with the general thread of his discourse, the reader will be liable to mistake its true meaning and application, from the mere force of early prejudice.

A few particulars may here be mentioned which will greatly assist the mind in the elucidation and comprehension of this subject: And here let it be observed, that the apostle had been treating of, and contrasting the priesthood of Aaron and his Sons, with the priesthood of Christ. He had compared the sacrifices under the law with that which the Sa-

viour offered, to wit; the sacrifice of himself: and shown that the former, made nothing perfect, but that the bringing in of a better hope, by the perfect offering of Christ, did. Hence he informs the Hebrews, to whom he was writing, that in case they rejected this great High Priest of the new covenant and the offering which he had made, they might look, and look in vain for another sacrifice, which could be rendered effectual in their redemption. If they clave to the law, whose rites they still revered, it could yield them no support; for its ceremonies and offerings were abolished, and lost in the great antitype, which was Christ. Hence the fitness of the expressions—"there remaineth no more sacrifice for sins:" For if they wilfully rejected him to whom the prophets bore a joint testimony; whose miracles they had witnessed; whose death and resurrection were undeniable, and in whose name the bands of death were loosed, and the most inveterate diseases removed, they were guilty of far greater iniquity than those who transgressed the law of Moses; inasmuch as the rays of moral light from the writings of Moses and all the prophets, together with his own, and the miracles of his disciples, were all brought into one focus, and reflected their united strength upon that highly favoured people. The apostle, therefore tells them, that they would be thought worthy of *sorer punishment* than those who despised Moses' law. But if the transgression of Moses' law were an infinite offence, it deserved an infinite punishment; and how is it possible for a being to deserve more? Yet the context assures us that those who rejected Christ were thought worthy of *sorer punishment* than those who despised Moses' law. This renders it evident that the punishment in both cases was of a limited character.—The description of this punishment, as given by the apostle, is "a certain fearful looking for of judgment and fiery indignation." This was a suitable emblem, by which to set forth the unparalleled judgment that was about to fall upon the unbelieving Jews, as well as the apostates from christianity, among that people: A judgment in which their government was entirely overthrown, and their cities and Temple consumed with devouring fire. These were a part, and a severe part of the plagues of which Moses prophesied,—*"wonderful plagues, even great plagues, and of long continuance."* See Deut. xxviii. 51-58. The reader is requested to turn to the chapter in Deuteronomy, and read it with attention, and it is believed that no farther evidence will be wanting to satisfy him of the correctness of this application. A lively description of this punishment is also given in Ezekiel xxii. 18-22. "Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver.—Therefore thus saith the Lord God, because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and tin, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you." The Saviour, when describing this punishment, calls it "great tribulation; such as was not from the beginning of the world to that same time, no, nor ever shall be;" and mentions particularly the signs which should precede it; as may be seen by consulting St. Matt. xxiv. chapter. To these signs the apostle doubtless alludes in the 25th verse of our context, where he exhorts the Hebrew Christians, "Not to forsake the assembling of themselves together, as the manner of some was; but to exhort one another; and so much the more, as they saw the day approaching." It was only by the signs, of which the Saviour had forewarned them, that they could discover the approach of that day of great calamity, that time of desolating judgment, in which more than ELEVEN HUNDRED THOUSAND of the descendants of Abraham, who were the enemies of the gospel, were *devoured*, or utterly destroyed, and miserably perished by pestilence, famine, fire and sword! To show conclusively, however, that this fearful judgment did not fix their final state, or even refer to it, see Romans xi. 26, 27, 32. "And so all Israel shall be saved; as it is written: There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them when I shall take away their sins.—For God hath concluded them all in unbelief, that he might have mercy upon all."

The passage in Rev. xxii. 11. will form the subject of another number.

(TO BE CONTINUED.)

## SELECTIONS.

FROM THE (HARTFORD) RELIGIOUS INQUIRER.

### A QUESTION.

It is the opinion of the greater part of the christian world, that those, who serve God in this world, are to be compensated for so doing in the world to come. It is also the opinion of the same people, that those "who have washed their robes and made them white in the blood of the Lamb, and are before the throne of God, serving him day and night in his temple," (Rev. vii. 14, 15.) are in that world to come, where the obedient and faithful receive their reward for the services of this life.

But it seems that those who have washed their robes and made them white in the blood of the Lamb, and consequently are before the throne of God, are employed in serving him day and night. Now my question is, if we are to be compensated in the world to come for serving God here, where are we to be compensated for serving him there? In this world the best of us scarcely serve God day or night; and yet it is expected that we shall receive an eternal reward for it in the world to come. Whereas, in the world to come, it seems the best of us will have to serve God both day and night; this service ought certainly to be recompensed with something more than an eternal reward, if the partial obedience to God in this world is to be recompensed with that which is eternal. I pray you, brethren, you who pro-

ress to believe in what you call "the retributions of eternity," to inform me why the services of eternity should not as well be rewarded as the services of time; or, if those services are to be rewarded, when is the reward to be meted out. We universalists are so unlike you in our notions, that we think there is a sufficient reward in the service of God, whether here or hereafter. Consequently, if we can be brought to serve God day and night in his temple, we think it will be the *perfection of happiness*.

J. BROOKS.

### HEAVEN.

Weep, mourner, for the joys that fade,  
Like evening light away—  
For hopes that, like the star decay'd,  
Have left thy mortal day;  
Yet clouds of sorrow will depart,  
And brilliant skies be giv'n,  
And though on earth the tear may start,  
Yet bliss awaits the holy heart  
Amid the bowers of heav'n.  
Where songs of praise are ever sung,  
To angel-harp, by angel-tongue.

Weep, mourner, for the friends that pass  
Into the lonesome grave,  
As breezes sweep the wither'd grass  
Along the whelming wave;  
Yet though thy pleasure may depart,  
And darksome days be giv'n,  
And lonely though on earth thou art,  
Yet bliss awaits the holy heart,  
When friends rejoin in heaven;  
Where streams of joy glide ever on,  
Around God's everlasting throne.

### LINES WRITTEN IN SICKNESS.

When sickness invades, when sorrows depress,  
When the deep-heaving sigh, speaks heart-felt distress,

When friends are unfaithful, or brethren unkind,  
When dark, gloomy scenes obtrude on the mind,  
When wealth loses value, no honours are sought,  
When time, highly prized, is passing for naught,  
When 'lone and unheeded, life's transient hours,  
Are passed in vain strife with opposing powers;  
If you have a kind friend, who ever is near,  
To soothe the pained bosom, and wipe off the tear;  
You then may be cheerful; let nothing depress,  
No foe uninvited, will e'er have access.  
Away with your trifles, away with conceit;  
A heart light and cheerful, makes foes all retreat.

F. S.

*Mysterious Circumstance.*—Not long since, a carriage stopped before the door of a poor woman, on the main road, five or six miles south of Charlotte, N. C. when a man stepped out with a child in his arms, and entering the house, requested the woman to keep it for him until spring. The woman refused, and plead her poverty as an excuse; he insisted however, on her taking it, and offered her forty dollars; but she still declined, stating that if she took it, she had no means of feeding it, not possessing a cow, and being unable to purchase one: he then gave her twenty dollars in addition to buy a cow, and she finally consented to receive the child.

The child is only a few weeks old, and from the richness of the clothes left with it, it is supposed the authors of its existence, if not in affluent, are in independent circumstances. It is said to be quite interesting; and although probably the offspring of guilt, yet its forlorn and forsaken condition must make a powerful appeal to the sympathies and charities of feeling and benevolent hearts.

### FROM THE UNIVERSALIST MAGAZINE. ANECDOTE OF VIDLER.

How common a thing it is for some people to say, when one of their fellow-christians embraces the doctrine of Universal Salvation—"Ah! he has lost his respect for the word of God—he soon will become a Deist or an Atheist." As sometimes a little hint will be more convincing than a long dissertation, I extract the following paragraph from Mr. Vidler's 1st letter to Fuller, in the celebrated controversy between them.

RICHARDS.

"You say you have observed me to be of a speculative turn of mind. If by this you mean that I did not discover a disposition to take the assertions of men as the rule of my faith, I own I am a speculator, and I think the scriptures make it my duty so to be. "*Buy the truth, and sell it not,*" says one sacred writer.—"*Prove all things, hold fast that which is good,*" says another; and our gracious Lord commands that we "*search the scriptures.*" But if you mean that I have discovered any want of respect to the sacred writings, or have not submitted implicitly to their dictates in every thing, so far as I have understood their meaning, I shall think the charge heavy indeed. For God is my witness, I always revered his word, even from my childhood; but since the time that I had the first experience of his forgiving love upon my soul, I have esteemed it, above all riches and honours. To me it seems, that one of the highest instances of regard I ever gave the Bible, was by daring to assert the doctrine of the Restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 21. And this I did at the risk of all temporal good that I possessed, and at the risk of losing the esteem and friendship of my brethren in the ministry, which I can truly say I prized more than any thing, truth excepted."

Univ. Miscellany, vol. 1.

### MARRIED,

In Cranston, on Sunday last, Mr. Pardon Sheldon, of this town, to Miss Harriet Collins, of Cranston.

### DIED,

In this town, on Sunday last, Capt. Ezra Eldridge, formerly of Yarmouth, Mass. aged 28.

On Saturday last, Samuel, youngest son of Mr. Thomas Munroe, in his 4th year.

On Wednesday last, Francis Asbury, son of Rev. Daniel Webb, aged 17 months. Funeral this afternoon at 2 o'clock, from No. 82, Chesnut-street.

On Tuesday week, Mrs. Susannah Miller, widow of Mr. John Miller, at the advanced age of 101 years, 1 month and 12 days.

### JUST PUBLISHED,

Two Discourses, delivered by Rev. Mr. Pickering, in the New Universalist Chapel in this town, viz. the Dedication Sermon and a Discourse on the Parable of the unjust Steward. The two Discourses contain 32 pages, octavo, and are afforded for *eighteen cents*. For sale at this Office, by S. W. Wheeler and Samuel Young, Westminster-Street, and at the several bookstores in town.

\*A few copies of the 3d edition of Mr. Pickering's answer to the Quaker is received, and for sale at S. W. Wheeler's store, 110½ Westminster street. Also Rev. Mr. Kneeland's Sermon on the doctrine of ATONEMENT. Also, Kneeland's Testament.